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— ΣΟΦΙΑ μεν
κλεπτει ταραχουσα μυθοις τυφλος δ' εχει
ΗΤΟΡ ὄμιλος ἀνδρων δ' πλειστος. —

PIND. NEM.

WISDOM's words and wily Art
Have oft the multitude beguil'd :
Whilst neglected, in the HEART
Lives the train of Virtues mild.

WHEN NATURE formed Man, and endued him with the powers and faculties, which exalt him above the rest of the Creation, she assigned to them different abodes in the human frame. The Head was ordained to be the seat of THE IDEAS and the region of INTELLECT; whilst the train of VIRTUES was commanded to reside in the Heart. At the same time, it was the will of THE CREATOR, that a friendly intercourse should subsist between the inhabitants of both these mansions: their separation was not intended to be productive of animosity or indifference, but was designed to enable each

party to prosecute its purposes without interruption or confusion from the other. Mankind, however, soon observed this different allotment of dwellings : and as popular language is rarely accurate, the *residence* was soon used to express the *inhabitants* : THE HEAD was made to signify intellectual excellence, and moral qualities were denoted by THE HEART.

During a considerable period THE HEAD and THE HEART fulfilled the design of their Author by exercising their respective functions apart, and by communicating their counsels each to the other, as often as their common interests required consultation. It was the allowed prerogative of THE HEART to suggest the motives of action ; to decide all questions respecting moral rectitude ; and to assert the dignity of Virtue against the plausible insinuations of Vice. THE HEAD employed its wisdom in selecting the most proper means of carrying into execution the purposes of THE HEART ; it considered how the influence of example might contribute most largely to the increase of goodness ; and it endeavoured to embellish with the graces of rhetoric the plain and simple dictates of Truth. Concerning the consequences of actions, they generally found it necessary to impart their counsels each to the other. THE HEART, tho' it ever intended well, was sometimes led into error by intemperate warmth : and THE HEAD by its frigid deliberation

would often betray the interests of THE HEART : it was, therefore, agreed, that the zeal of the one should be checked by the knowledge of the other, that by a union of ardour and caution they might attain the object of their common search. Their mutual deference and concord led them to excellence in their various pursuits. In works of genius, they produced the fallies of wit combined with moral sentiment ; sublimity, which was not degraded by pathos ; and discourses on human nature, in which the severity of pride was softened by the feelings of benevolence. Polity was indebted to them for laws at once merciful and just, and for forms of government, in which the prosperity of the state resulted from the freedom and happiness of individuals. In social life, they taught, that domestic endearments were compatible with the studies of the sage, and they viewed even the sports of infants, at once with the smile of parental love and with the acuteness of philosophic research.

Thus happy was the aspect of the world, so long as THE HEAD and THE HEART maintained their primeval harmony : but the time was now rapidly approaching, which was to terminate their amity and intercourse. As Society advanced towards refinement, the system of human action lost its original simplicity and was rendered intricate by a thousand complications. New evils were to be avoided, new cares arose in the breast, and HAP-

PINESS appeared in forms hitherto unknown. It was then discovered, that the combined operations of THE HEAD and THE HEART, tho' certain, were gradual; it was surmised, that the gates of PLEASURE might be approached by a shorter path, than that which mankind were yet taught to pursue; and it had been proved in a few instances by experiment, that adventurers, who refused to model their wisdom by the rules of virtue, might leave behind them the timid crowd, whose heads and hearts were still in friendship. These conjectures and experiments had been made by CUNNING, the Pander to AMBITION; who eagerly listened to the suggestions of his favorite, and determined from that time to follow his advice. THE HEAD had ever been assisted in its counsels by a maid called PRUDENCE: CUNNING well aware of her influence, knew that he could not by any method so effectually bias the judgment of THE HEAD, as by assuming the air and mien of its beloved counsellor: he, therefore, disguised himself in her modest garb and gained a ready admittance. He began by exposing the caution and frigidity of THE HEART in the prosecution of worldly advantages, yet ridiculed its warmth and impetuosity in those pursuits, in which self-interest bore no apparent part. He flattered the acuteness and enterprize of THE HEAD, and assured it, that if its measures were not retarded by the scrupulous delay of its colleague, it might rapidly ascend to the summit of PREFER-

MENT; and he concluded his harangue with a dazzling display of the joys of GRANDEUR contrasted with the misery and meanness of OBSCURITY. The eloquence of CUNNING operated on THE HEAD with the desired effect: from that period it looked with jealousy and indignation on THE HEART, and seldom lent an attentive ear to its admonitions or re-proofs: till at length the two Powers were seen to act independently of each other, and it became sufficiently evident, that while some men still professed to appeal to THE HEART, others were guided solely by THE HEAD.

IT is not easy for those, who have once been in the closest intimacy, ever to forget their alienation: they endeavour to justify their conduct, till explanation ends in mutual reproaches. It was thus with the two monitors, who had lately directed the actions of men. THE HEAD censured THE HEART for its ignorance of the world, and its utter want of all knowledge, which tends to advancement. THE HEART retorted on THE HEAD the charge of artifice and treachery, and the want of that wisdom which aspires to honours more permanent than those, which the world can confer: THE HEAD reproved THE HEART for its fanciful ideas and romantic notions: THE HEART condemned THE HEAD for its obduracy and unfeeling spirit: THE HEAD employed sarcasms against THE HEART, which THE HEART answered only by a look of pity.

Such interviews were not likely to effect a reconciliation. Each party still maintained its own opinions ; and their subsequent behaviour was such as might have been supposed from their respective characters. THE HEAD was proud, selfish and imperious ; THE HEART was gentle, humane, and modest. To the sons and daughters of AFFLICTION, THE HEAD was diffuse on the subject of national charity and the ample provision, which had been made for the Poor ; or if it granted the required relief, it exerted the insolence of superiority and displayed the ostentation of wealth. On these occasions THE HEART said little : it spoke only with a tear, and led its suppliants to the shades of privacy. THE HEAD was uniformly the panegyrist of JUSTICE : THE HEART was generally an advocate for MERCY. The unhappy consequences of their dissention were discernible also in their literary pursuits : the world was no longer to be instructed by lessons of virtue decorated with the ornaments of wit : whilst THE HEAD was employed on satire, THE HEART was uttering the plaints of woe ; it poured forth its tenderness in sonnets and elegies, while THE HEAD vented its spleen in epigrams and lampoons. THE HEART would use artless language in defence of Religion : THE HEAD would employ the most refined sophistry in the cause of Infidelity. It was ever zealous of popular applause : THE HEART sought only the reward of conscious integrity. The former, therefore, was constantly endeavouring to

excite a laugh ; and its struggles for approbation were generally so successful, as to secure to it the favor of all, who were present ; yet it sometimes happened, that the company were disgusted with the affected brilliancy of THE HEAD, when a plain remark from THE HEART engaged them in a serious and interesting conversation.

Small, however, was the number of those, who espoused the cause of THE HEART ; and even of these, some were not forward to avow their partiality. All advantages seemed to have conspired to raise THE HEAD in the general esteem : it delighted by its vivacity, it flattered by its condescension, and its policy acquired it a reputation for wisdom : and tho' it sometimes created itself enemies by throwing out indiscriminate invective, yet even its enemies were compelled to admire the raillery, of which they had confessedly felt the sting, and to extol the force of reasoning, by which they had publickly been defeated.

At length THE HEART grew pensive and dejected, and gradually sunk under the pressure of melancholy. It repined not, that THE HEAD was caressed, applauded and preferred, whilst itself was neglected, ridiculed and degraded ; it had never sacrificed at the altar of AMBITION, and therefore did not expect that Deity to be propitious to its cause : but HUMILITY taught it to mistrust the sincerity of its

principles ; and it was whispered by DESPAIR, that Virtue was perhaps only an ideal good, a sounding name, or a fleeting shadow. Disturbed with these apprehensions THE HEART implored Jupiter to rati-
fy its early hopes, or at once to pronounce them vain : when Jove thundered on the right and thus answered its prayer : " Mortal, whoever thou art,
" that thus sendest up thy sighs to the throne of
" Omnipotence, faint not beneath the burthen of thy
" sorrows, but by endurance conquer. Drive from
" thee the hateful Demon, who would lessen in thy
" esteem the importance of virtue. Know that
" Life is a mirror, in which the objects of Eternity
" are seen by the vulgar eye, inverted and dimi-
nished. Man pursues evil under the semblance
" of good, and flees from good under the appear-
" ance of evil : yet neither good nor evil assumes on
" earth its real magnitude. The pains, which mor-
" tals suffer, are light and trivial, and their joys
" brief and unsatisfactory, compared with those of
" the ages of Futurity. Still dare then to despise the
" glittering trifles, the proffered reward of thy de-
" parture from Truth. Soon shall Grandeur moul-
" der into decay, Pride be humbled in the dust, and
" Wisdom be convicted of folly. Wait, therefore,
" with patience and meekness the approach of that
" hour, in which the strong arm of Death shall
" break the wand of Illusion, and vindicate the
" rights of injured Virtue."

R.